

DOCUMENT RESUME

ED 302 450

SO 019 517

AUTHOR Kennedy, Kathleen Ann
TITLE The Language of Multicultural Education: Breaking Down the Cognitive Structures of Ethnocentrism.
PUB DATE Apr 88
NOTE 39p.; Exit Project, Indiana University at South Bend. For related document, see SO 019 518.
PUB TYPE Reference Materials - Bibliographies (131) -- Reports - Descriptive (141) -- Dissertations/Theses - Undetermined (040)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Annotated Bibliographies; Cross Cultural Training; *Educational Objectives; Global Approach; *Government School Relationship; Higher Education; *Intercultural Programs; Literature Reviews; Minority Groups; *Multicultural Education; Preservice Teacher Education

ABSTRACT

The differences between classroom and government goals for education in the 1970s and the 1980s severely challenge the implementation of multicultural education programs. Such programs have the potential to create cultural literacy among teachers, students, and the community, while they help create better learning and understanding among diverse ethnic, racial, social, and religious groups. This document provides 36 annotations of articles and unpublished papers about multicultural education, teacher preservice training, student-related multicultural studies, curriculum related issues, administrative and political issues in multicultural education, and anthropological related issues of ethnocentrism, cross cultural comparisons and understandings, and cultural awareness. The following conclusions are reached from these articles and papers: (1) educational goals for the 1970s and the 1980s were contradictory; (2) adjustments and implementations of multicultural education programs took longer than anticipated; (3) inadequately funded programs mean that teachers will not be prepared to meet the challenge of the multicultural classroom; and (4) homogeneity within the United States cannot be achieved without government funding for these programs. A glossary is included. (DJC)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

**THE LANGUAGE OF MULTICULTURAL EDUCATION:
BREAKING DOWN THE COGNITIVE STRUCTURES OF ETHNOCENTRISM**

BY

KATHLEEN ANN KENNEDY

Graduate Student

Study Directed

by

Charles R. DuVall, Ph.D.

PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

*KATHLEEN
KENNEDY*

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☒ This document has been reproduced as
received from the person or organization
originating it.

☐ Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official
OERI position or policy.

Submitted in partial fulfillment of the requirements
for the course E591---Exit Project
Indiana University at South Bend
April, 1988

BEST COPY AVAILABLE

TABLE OF CONTENTS

CHAPTER I

	<u>Page</u>
INTRODUCTION.....	1
Statement of the Problem.....	4
Limitations of the Study.....	4

CHAPTER II

ANNOTATIONS.....	5
Multicultural Teacher Preparation Programs.....	5
Programs and Goals.....	5
Limitations of Multicultural Programs.....	9
Positive Factors Relating to Multicultural Training.....	11
Student Related Multicultural Studies.....	12
Curriculum Related Issues.....	14
Administrative and Political Issues in Multicultural Education.....	17
Anthropological Paradigms and Related Issues.....	18
Ethnocentrism.....	18
Cross-Cultural Comparisons and Understandings..	21
Cultural Awareness.....	23

CHAPTER III

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.....	24
Summary.....	24
Conclusions and Recommendations.....	29
GLOSSARY.....	31
BIBLIOGRAPHY.....	34

CHAPTER I

INTRODUCTION

What is "The American Dream"? Is it not the promise of The Declaration of Independence and U.S. Constitution that all men can achieve "success" (as America defines it) and that the educational system is an integral part of the scheme? (Hannay 1985). Has the American educational system lived up to its obligation to provide equal opportunity? These and other questions are immensely complex and perhaps through an anthropological approach, the issue of multicultural education in American doctrine can be sorted and understood more clearly.

What is the hidden agenda behind American educational rhetoric? There is the inherent contradiction between, "All men are created equal," (The Declaration of Independence) and a stratified society which exists in America. Through a structuralist approach we examine the manifest and latent functions of curriculum which may bring to light the reasons for the myth of rhetoric and the reality in education (Cummings 1986; Chilcott 1986). Much has been said but very little has been done.

There is evidence on both the positive and negative sides of the debate regarding multicultural education teacher preparation and teacher effectiveness programs which were emphasized in the 1970's by the National Council for Accreditation of Teacher Education as opposed to what is happening in the 1980's (Coller 1981; Defoe 1986; Mahan and Lacefield 1982; Mahan 1981; Paradis 1981; Christensen 1984; Cummings 1986; Hammar 1984; Smith 1980; Wiggins 1983; Wilson 1986; Yao 1985). Educational goals changed considerably from an emphasis on multicultural education programs

and pre-service training for teachers to a return to a basic five curriculum in the 1980's (Beckum 1982; Cummings 1986; Imamura 1986; Yao 1985). "A Nation at Risk" was published in 1983 and reported that, "We have been committing an act of unthinking, unilateral, educational disarmament," and since the report came out, there have been budget cuts and resource reallocation, i.e., multicultural programs of the 1970's were phased down. Cummings stated:

"A Nation at Risk" set new priorities in vocationalism, the worship of technology and an insistence on quantifiable criteria for success in the basics of reading comprehension and arithmetic have and are diverting attention away from multicultural educational efforts (1986:16).

Can we afford to let this happen? Are the 1983 proposed reforms the answer to the low literacy rates and high drop out rates in America? If literacy rates are so low and drop-out rates very high among minorities of this country, how can we expect improvement if we cut cultural programs? (Laosa 1982). Education must be culturally specific if it is to be culturally relevant (McLaughlin 1984; Wiggins 1983). Learning about other cultures increases awareness and improves attitudes toward other groups of people different from ourselves (Amodeo 1980). Given this information, it is difficult to believe that homogeneity can be achieved in this country without culturally specific programs for culturally diverse groups of people. The creation of an "education culture" where we learn to speak the same academic language is a vital proposition we must take seriously.

"A Nation at Risk" proposed increased homogeneity in curriculum programs, but we are a country which prides itself on

individuality and competition among ourselves. Whereas the Japanese culture from where these goals were borrowed, does not encourage these values within its culture. The question remains: How can we adopt values of homogeneity when our very essence as a culture in America is cultural diversity and individuality? (Imamura 1986). This contradiction is very dangerous to the American society because the goals set by the government do not match the culture of its people.

Multicultural materials must be the first step in promoting the goal of homogeneity in American culture. We cannot afford to cut cultural programs if we are truly dedicated to the newly proposed reforms.

STATEMENT OF THE PROBLEM

Multicultural education programs can potentially create cultural literacy among its participants (teachers, students, administrators, and community) which facilitates better learning and understanding between diverse ethnic, racial, social, and religious groups. The difference between classroom and government goals for education in the 1970's and 1980's severely challenges these programs. In reality, it can be found in these very programs the help that America needs in order to reach those goals.

LIMITATIONS OF THE STUDY

In viewing most literature, many studies were conducted over a relatively short period of time causing at times no significant changes or pure speculation. Also, there were little or no considerations to the specific cultural differences between teacher and students in actual research studies unless, of course, it was worked in as a variable. The clear limitations are the many interrelationships among all the variables involved: society, subcultures, education, government policy, family, organizational behavior, socialization, and the enculturation process. Emphasis for this paper was concentrated on these issues dealing with values, culture, and American doctrine in education in the 1970's and 1980's. It remains a complex issue.

CHAPTER II

ANNOTATIONS

MULTICULTURAL TEACHER PREPARATION PROGRAMS

Programs and Goals

Coller, Richard W., and Summers, John Mark, "Cross Cultural Training in the Community College Curriculum," Paper presented at the Conference of the National Association for Asian and Pacific American Education, Honolulu, HI, 22 pp. April 23-24, 1981.

The author was selected to conduct a workshop in intercultural communication at Kauai Community College. The aim was to make it a respectable, high quality course which provided cross cultural experiences outside of the classroom. The material used in the course was also used in training Peace Corps volunteers, along with other instructional material. The results of the course by student opinion was strong. However, although there was strong endorsement, there was no multiplier effect, i.e., enrollment did not increase substantially from year to year. The reason was unclear. Classroom discussions emphasized common experiential elements: friendships, family patterns, male-female roles and relationships, schooling, and age-group interactions. The goals of the workshop were to increase awareness, increase understanding, increase respect, build acceptance, develop appreciation, and obtain goals through direct, personal first hand experiences.

Defoe, Tracy A., "English as a Second Language Teachers and Culture: An Interview Study of Role Perceptions," Master's Thesis, University of British Columbia, 151 pp., 1986.

This study recorded and examined the intercultural role perceptions of individual instructors. Thirty-five teachers of English as a second language were surveyed in general, vocational, and academic preparation programs in British Columbia Community College. Ethnographic Interviews were conducted to research teachers' perceptions of their role as mediators of culture in the classroom. Four issues were discussed: being an example, explaining and interpreting, teaching interculturality, and listening and helping. Questions demanded an insider's perspective. Study conducted at a community college with thirty informants; 22 female and 8 males. conclusions included that the informants acknowledged the implicit nature of culture and language to a far greater degree than was evident in most ESL learning theories and most ESL materials. Suggestions for further research were made because it was felt by the author that ESL ignored and underestimated the intercultural dynamic for too long. Long term observations, a survey of a large number of ESL teachers, and a survey or interview study of ESL learners was discussed as possible avenues for a better understanding by teachers of their influence in ESL classrooms.

Mahan, James M., and Lacefield, Warren E., "Employability and Multi-Cultural Teacher Preparation," Educational Research Quarterly 7: 15-20, Spring, 1982.

This was a two phase study which compared the employment success and job satisfaction of two groups of beginning teachers. The first group completed traditional course and field work. The second group completed very intensive multicultural course and field experiences. The groups were from the graduating class of the College of Education of a large midwestern state university in December 1979. Six-hundred and fifty-five students were in typical teacher preparation programs and seventy-eight Anglo students volunteered to participate in special culturally oriented programs. The former students taught in local school systems and the latter taught in sites selected for their differences from main stream public education. These included Indian reservations in Texas and Arizona. The Student Teacher Employment Survey (STES) has 38 items that dealt with: student teaching experience, teaching program preparation and type of certification, employment seeking approaches, employment preferences, types of employment obtained, reasons for accepting or rejecting employment, and location and nature of employment. The questions to be answered was; do students assume teaching positions in settings culturally related to the preparation they received? All seven-hundred and thirty-three graduates returned the survey. Descriptive statistics and Chi-Square analysis was used to make comparisons of the data distributions for the two groups. Conclusions included: multicultural teacher preparation appeared to be a clear asset in today's highly competitive education market, a need existed for multiculturally trained teachers, program graduates were highly successful in the job market, these graduates tended to seek the type of job which allowed them to utilize their training and experience more fully, and professional and lay people in ethnic minority communities were willing to accept the Anglo preservice teacher and to assist in the developing of classroom teaching and cultural adoption skills.

Mahan, James M., "Reasons Reported by Preservice Teachers for Choosing or Rejecting Multicultural Field Placements," Teacher Educator 15: 24-31, Spring, 1981.

This study explored reasons which preservice teachers stated for choosing to enter or not to enter cultural-immersion teacher education projects. There were one-hundred and eleven participants from the School of Education at Indiana University for the 1979-1980 academic year. The students were asked in a two page questionnaire about reasons for entering the project; personal characteristic, reasons or forces which may have influenced their willingness to student teach for a full semester in a cross cultural situation; and reasons offered by their friends for electing not to participate in the cultural immersion projects. Four projects were compared: The American Indian Reservation, Latino Urban, and Overseas. Common characteristics from all projects were: strong self concepts; described themselves as individuals who were industrious, non-apprehensive, adventurous, confident, self reliant, adaptable, risk-taking, and sensitive to the needs of others. It was stated that differences found in the four projects could be attributed to special components of each. The project participants who did not participate in the multicultural experience were perceived as less willing to leave familiar surroundings, less adventuresome, and lacked multicultural awareness, and had a fear of coping.

Paradis, Francois E., "Themes in Training of Culturally Effective Psychotherapists," Counselor Education and Supervision 21: 136-51, Dec., 1981.

This study was based on voluntary participation of 8 women and one man at a small women's college in 1980. Issues dealt with were decision making, personality development ethnicity and culture. The education and Training Committee of APA's Division 17 of Counseling Psychology recommended in 1980 the adoption of specific cross-cultural counseling competencies for psychotherapists and counselors. Nine competencies were recommended to be implemented into training programs; these were discussed with three questions in mind. These were dealing with: What theories could be formulated about the process of raising cultural awareness among psychotherapists? What important themes or issues should be addressed in future cultural-awareness training methods? And, to what degree can a short experiential training program succeed in preparing culturally effective therapists? The method for the research involved pre and post tests to see if the nine students would identify themselves in a cultural context. The sessions were tape recorded, replayed, and categorized into themes. These themes were: defining culture, stereotypes, language, carrying on the culture, the struggle to be American, sex roles, relationships, and implications for psychotherapy. The feasibility of a short experiential training program in preparing culturally effective psychotherapist and counselors was discussed. Stereotypes was the theme which dominated the groups and minorities need to overcome the Anglo-American stereotype of oppression for therapy to be truly cross-cultural.

Limitations of Multicultural Programs

Christensen, Carole Pigler, "Effects of Cross-Cultural Training on Helper Response," Counselor-Education and Supervision 23: 311-20, June, 1984.

This study investigated the effects of cross-cultural training on participants empathic response, attending behavior, and anxiety during interviews with a culturally different black client. Thirty-one white graduate trainees in counseling were randomly assigned to treatment or no treatment conditions. The treatment group was exposed to cross-cultural training. Each student was scheduled to conduct two 40 minute counseling interviews; sixty-two interviews took place in a one week period. The treatment group received 11 hours of cross-cultural training over a three week period. The A State Scale for self report for anxiety was used by trainees. The results of the study concluded that race may not be as important a factor as some believe. That training produced no significant differences between treatment and control groups on the dependent variables for counseling a culturally different client. It stated that regardless of training, the students performed equally poor, or equally well with both clients. Limitations to the study included: ineffective training, lack of instrument to measure cross-cultural sensitivity, and lack of black student trainees. Suggestions are made for future research in this area.

Cummings, Richard L., Bridges, Edward F., "Multiculturalism and Teacher Education: The Rhetoric and a Reality," Eric ED 269513, University of Wisconsin, Milwaukee, 23 pp., March, 1986.

This study looked at the American rhetoric concerning multicultural classrooms from 1970's to the 1980's. The author chose Wisconsin's rhetoric from 1973, the time where the multicultural program went into effect. Thirty teacher training institutions participated; they were asked to describe and evaluate their program which originated from the Human Relations Code developed by Wisconsin's Department of Public Instruction (1972). The survey was conducted with questionnaires in the 1985-86 pre-service and inservice programs. The respondents were all faculty members in teacher education programs. Data results were presented in tables I-VII. Conclusions were discussed in terms that much was said but very little was actually done to make the multicultural commitment for preservice training. Ethnocentric issues were not addressed which was seen as very detrimental to the United States; the world leader should look beyond its borders.

Hammer, Mitchell R., "The Effects of an International Communication Workshop on Participants' Intercultural Communication Competence: An Exploratory Study," Communication Quarterly 32: 252-261, Fall, 1984.

This study explored the issue of what extent and kind of impact the intercultural communication approach had on its participants. The ICW program was presented at the University of Minnesota in the Spring of 1981. Thirteen American students made up the experimental group and twelve American students made up the control group. The contrast-American simulation technique was used with an individual from India. He received six hours of training. Six dimensions of intercultural communication competence were tested: display of respect, interaction posture, inter-action to knowledge, empathy, interaction management, and tolerance for ambiguity. Results included t-test scores showing little change between the pretest and posttest scores with no significant differences found on any of the six dimensions. Therefore, the hypothesis was not supported. Limitations of the study were discussed and recommendations for further research were made.

Yao, Esther Lee, "Implementation of Multicultural Education in Texas Public Schools," Paper presented at the Annual Meeting of the American Educational Research Association, Chicago, IL, 24 pp., March 31-April 4, 1985.

This study was a survey conducted in southwestern Texas of 63 school teachers. They were asked to conduct a survey in their schools which asked sixteen questions in the areas of learning resources, curriculum development, school environment, and personal development. This study was based on the 1972 National Council for Accreditation of Teacher Education requirements for multicultural education for teacher preparation. The results and discussion of the findings were discouraging; 42% of the schools had made very little or no effort in providing inservice workshops for administration or teachers. The conclusions included the fact that change takes time but there must first be a commitment to implement certain programs. Also, more intensive and long term training would be necessary to produce significant changes in attitudes of teachers towards multicultural education. More research was recommended.

Positive Factors Relating to Multicultural Training

Smith, Ranene P., and Denton Jon J., "The Effects of Dialect, Ethnicity and An Orientation to Sociolinguistics On the Perceptions of Teaching Candidates," Educational Research Quarterly 5: 70-79, Spring, 1980.

This research was designed to explore teacher preparation programs and to determine whether the ethnic background of a student would effect a teacher's expectancy of how a student would perform academically. Literature which supported this position was presented in the paper. The study was conducted in 1978 with randomly selected students from a southwest university. Experimental and control groups were set up from eighty-one secondary level teaching candidates. It was noted that the sample was not representative of teacher preparation programs found elsewhere, therefore warning was given if the result of the study were to be used for other program evaluations. The results of this research supported the hypothesis that stereotypical attitudes held by educators can lead to lower expectancy from culturally and linguistically diverse students. Language bias was determined to be socially grounded and teachers were encouraged to study dialect (sociolinguistics) and the social effects of it in teacher programs.

Wilson, Angene H., "Returned Peace Corp Volunteers Who Teach Social Studies," Social Studies 77: 110-106, May-June, 1986.

This study focused on the impact of the Peace Corps experience on teaching as perceived by RPCV teachers. The author visited seventeen returned Peace Corps volunteers. Interviews were conducted with several open-ended questions about the effects of the Peace Corps experience on teaching. Then a questionnaire was devised which asked forty-two RPCV who all taught social studies in 1981 to describe what they believed about the effectiveness of their teaching based on their cross-cultural experiences. General terms discussed were accepting, awareness, respect, openness, caring, tolerance, and influence. The teachers agreed that intercultural effectiveness and teacher effectiveness could be related. They were more interested in working towards teaching with a more global perspective than were teachers who did not have the same experience. It was concluded that RPCV teachers were: cultural relativists, accepted differences in people and cultures, dedicated to world peace through international goodwill and had mutual understanding instead of fear and mistrust.

STUDENT RELATED MULTICULTURAL STUDIES

Deyhle, Dona, "Success and Failure: A Micro-Ethnographic Comparison of Navajo and Anglo Students' Perceptions of Testing," Curriculum Inquiry 16: 365-389, 1986.

This study involved formal in-depth interviews with one hundred and three students and ten teachers from Red Canyon and forty-one students and three teachers from White Hill. The data was gathered over a three year period in a range of Classrooms from first to eighth grade. The observations included verbal and non-verbal data of interactions in the classroom. Interviews included three areas: definitions of tests, purpose of testing and feelings surrounding tests. Differences which were documented included the differences in cultural background and perceptions of test taking. Navajo students shunned public attention and competition; the individual is not emphasized in the culture. Anglo culture emphasized competition, individual achievement and public recognition. Students from both cultures saw tests differently up until fifth or sixth grade. Anglo students experience anxiety from the beginning where Navajo children did not perceive tests the same way; it was more of a game and nothing to fear because competition was not an issue to prove one's self worth. It was thought that the high drop out rate for Navajo students was due to the conflict between their culture and the American culture at school. Testing was incongruent for some children as a major determinant for success and failure in school. It was concluded that tests used today reflect middle class American values and do fail to accurately measure the academic achievement of Navajo children.

Freundlich, Joyce, "Evaluating Ethnic Literature from a Cross-Cultural Perspective: Implications for the Bilingual Classroom," Paper presented at the Annual International Bilingual Bicultural Education Conference, Boston, MA, 30 pp. May, 1981.

This study explored the effects of cross-cultural training on four Puerto Rican and four non-Puerto Ricans in evaluating ethnic literature. Students read stories about PR families and evaluated them. The approach in reading or scoring was holistic in the basic assumptions. These three were discussed. Three major categories were used: to interpret the categories of the instrument, develop criteria to determine plus or minus image of the principal character, and to enable the reviewers to reach a reasonable degree of consensus in their analysis of the literature. Both groups agreed that the cross-cultural training developed more awareness so that people from different cultural perspectives could communicate their views. The reader's experience became the focus of discussion and the text serves as a "springboard" for cross cultural communication.

Glikzman, L., Gardner, R.C., and Smythe, P.C., "The Role of the Integrative Motive on Students' Participation in the French Classroom," Canadian Modern Language Review 38: 625-647, May, 1982.

Gardner and Smythe hypothesized that if two students, one integratively motivated and the other not, were to be viewed in a classroom setting, that the former would be more cooperative, enthusiastic, and actively participative in class; while the latter would be less likely to cooperate, and participate. Those students who were integrated into a culture would react favorable to material present because of psychological factors related to the outside community (of that culture). An attitude battery with six measures derived from it were presented to subjects from grades nine, ten, and eleven enrolled in French at a semestered secondary school in Southwestern Ontario. The study concluded that integratively motivated students in contrast to those not integratively motivated tended to volunteer more answers in the language classroom, were more correct in their responses, and were more satisfied and rewarded for their participation.

McLaughlin, Diana Chiarky, "Some Relationships Between Appalachian Language and Culture and High School Drop-Out Rates as Found in Two West Virginia Counties," Master's Thesis, University of Texas at Arlington, 95 pp., Dec., 1984.

This study examined the difficulties encountered in teaching the mountain children in terms of linguistics, culture, and educational goals. Twenty-nine teachers were questioned and a questionnaire was given to students. Children in Appalachia were being held back in educational programs because they spoke a language different from standard English. This report went into the background of the area, the cultural and linguistic characteristics of the area, and possible solutions to problems encountered by teachers. This was aimed at helping the mountain child as an isolated and culturally different, not deprived, individual. It was found that formal education had little practical value in the mountain life; it was irrelevant. Teacher expressed resentment towards standardized tests because they did not accurately test the children's abilities. The study concluded that linguistic differences and cultural divergences contribute to drop out rates in the Appalachian Mountain children.

Schon, Isabel; Hopkins, Kenneth D., and Vojir, Carol, "The Effects of Special Curricular Study of Mexican Culture on Anglo and Mexican-American Students' Perceptions of Mexican-Americans," Journal of Experimental Education 50: 215-218, Summer, 1982.

This study explored Anglo and Mexican-American attributes towards Mexican culture by implementing a special curricular study of Mexican culture. Anglo and Mexican-American students in sixth grade classrooms were randomly selected to participate in experimental or controlled conditions. The hypothesis stated that there would be improvements in attitudes and perceptions of Mexicans and Mexican-Americans after being exposed to readings, discussions, and curricular study activities dealing with Mexican culture (customs, lifestyles, folklore, heroes, and history). A pretest and posttest were given and the results were less than expected: Mexican-American students did not have a strongly positive stereotype of Mexican-Americans, but it was less negative than the Anglo students stereotype of Mexican-Americans. It was concluded that ethnic attitudes would take longer to change than the current curriculum development programs that were being implemented hoped for.

CURRICULUM RELATED ISSUES

Chilcott, John H., "A Cultural Interpretation of a Social Studies Curriculum," Paper presented at the Rocky Mountain Regional Conference of Social Studies Education, Phoenix, AZ, 7 p., April 2-5, 1986.

This paper discussed the results of an examination of several social studies documents using three approaches from anthropological theory: the functionalist view (Malinowski), the structural-functionalist (Radcliffe-Brown), and the structuralist (Levi-Strauss). Each "cultural artifact" of the social studies curriculum was analyzed in terms of these three positions. Social studies documents were collected from teachers and social studies supervisors in the Tucson, AZ area. Difficulties with the analysis of the material included absence of a definition of social studies, lack of uniformity in format, lack of agreement of the sequencing of the presentation, and lack of agreement of content. Interestingly, history was included predominantly in content, yet history is not considered a social science. The author chose to concentrate on the structuralist approach to bring to light the manifest and latent functions in curricula, i.e. that there exists a myth dealing with the benefits of diversity stated in the curriculum as a means for compensating for reality. There is discussed the interrelationship between social studies curriculum and the American society; how its content may or may not be "successful."

Hannay, Lynn M., "Cultural Reproductions Via the Hidden Curriculum. Working Draft," Paper presented at the Annual Meeting of the American Educational Research Association, Chicago, IL, 38 pp. March 31-April 4, 1985.

This was a five month observation study of a tenth grade social studies class. The school was considered to have "working class" children attending it. The author used a spider web as an analogy to show the reflexive nature of cultural socialization. The inner web was used to symbolize normalcy; those things perpetuated by the hidden curriculum, and the outer web symbolized the constructs and the myths ("The American Dream") derived from the surrounding society. Students' perceptions of The American Dream were explored and the role of school in reproducing and emphasizing cultural norms. The concept of fair exchange was advanced as the mediating component between the implicit contradiction of the acceptance theme of the inner web and the more egalitarian overtones of the outer web, i.e., acceptance of power, authority, social stratification, work ethic versus "All men are created equal and are equal in the eyes of God". The question of whether The American Dream was obtainable based on the school's curricula was discussed. The hidden curriculum at the working class school may have taught passive acceptance and provide the skills necessary to survive in their environment. It was concluded that the students were not taught to question authority through the hidden curriculum. Educators must be aware of this manifest and latent approach and its possibilities.

Kitao, Kenji, and Kitao, S. Kathleen, "Difficulties Japanese Have in Reading English," ERIC ED 278214, Michigan State University, Michigan, 35 pp., 1986.

This study focused on five major areas: the reading process, the fact that English texts were usually not written for Japanese students and the effects this had on their reading, why written texts were more difficult than spoken texts, major problems encountered by the Japanese in reading English texts, and some cultural and social barriers to reading English. Ten suggestions were made for improving college level English instruction: choose appropriate texts, avoid exercises that require students to replace Japanese words with English, provide background information, encourage faster reading, give students a purpose for each reading task, teach about English discourse organization, practice basic reading skills, use activities based on real experiences, provide opportunities for discussion, and encourage further cultural or topical study. The Japanese were not familiar with paragraphs and texts and the author tried to build an argument for Americans to try and understand the process by which Japanese students learn English.

Winfield, Fairlee E., and Barnes-Felifeli, Paula, "The Effects of Familiar and Unfamiliar Cultural Context on Foreign Language Composition," Modern Language Journal 66: 373-378. Winter, 1982.

This study examined language acquisition in a classroom setting where English composition was being taught as a second language. The aim of the research was to conclude if students would acquire the language being taught more quickly if they were given contextually familiar material as opposed to being given contextually unfamiliar material. The subjects were from Southwestern University enrolled in the intermediate level ESL classes. The first group consisted of ten Spanish speaking adults from different countries in Latin America. The second group consisted of ten adults from different countries and various cultural backgrounds whose first languages were Hebrew, Arabic, Navajo, Lugbura, Persian, Greek, Kamba, and Hindi. The results found that by presenting familiar material, it increased fluency by making the cognitive process less difficult; therefore this improved grammar and produced more complex sentences. Implications were discussed for teaching composition in a foreign language along with recommendations for teachers. They supported rationale for incorporating cross-cultural experiences in pre-service and in-service education for social studies teachers. Questions as to why more teachers don't try this if it's supposed to be so great was discussed briefly.

ADMINISTRATIVE AND POLITICAL ISSUES IN MULTICULTURAL EDUCATION

Beckum, Leonard C., and Others, "Multi-Ethnic School Environments Project. Final Report," Far West Lab for Educational Research and Development; Berkeley CA, National Institution of Education (ED), Washington, D.C., 145 pp., 1982.

This study summarized and compared the findings of two ethnographic studies of teacher training needs in newly desegregated schools. The project focused on complex social relations in multiethnic schools that made up the classroom and learning environment. The key issues involved were teacher planning, socioeconomic development of students, moral socialization, and administrative practices. The purpose of this study was to generate the kinds of prescriptive recommendations for staff development that had been provided for multiethnic school policy in general. Four classrooms were observed for 600 hours in an exploratory field investigation. Teachers and principals were interviewed and audiotaped. A validation study was conducted the following year in a similar school using similar research techniques. Discussions included teaching philosophies and beliefs, socioeconomic development, instruction and planning, classroom management, moral socialization, social integration, and administrative issues. Teachers who participated in the study and descriptions of the school were briefly discussed. The conclusion stated that the organization of the school and classroom directly influences the moral socialization of its students and that teachers should be aware of their own values and beliefs and how it affects the classroom. Staff development programs were discussed and recommendations were made. General assumptions were made regarding resistance to change, crusading towards a positive attitude and approach to pluralistic education, and desegregation possibly imposing drastic problems. A bottom-top change implementation method was recommended. Issues such as distribution of power, moral imperative, and Constitutional Rights fulfillment were discussed in terms of needs fulfillment of faculty. Characteristics for successful training were listed with recommendations for teachers to get research backgrounds in social sciences. Finally, policy considerations were discussed in the last section.

Conway, James A., "Using Rites to Change the Culture of a Principals Council," Paper presented at the Annual Meeting of the American Educational Research Association, San Francisco, CA, 23 pp., April, 1986.

This study identified those cultures associated with the effectiveness of schools through various rites and rituals. Conway expanded on six rites identified by Trice and Beyer (applied to general organizations) and applied them more specifically to educational organizations. The rites discussed were: rites of passage, rites of enhancement, rites of degradation, rites of integration, rites of conflict resolution, and rites of renewal. Four very interesting general implications were discussed in terms of how these rites could be used to better understand administration organizations and the nature of change in such group cultures. Questions were raised: What rites reinforce what values and were they congruent to organizational policy: Were they productive or counterproductive? An interesting discussion on perceived levels of power and trust associated with positions in administration was presented.

ANTHROPOLOGICAL PARADIGMS AND RELATED ISSUES

Ethnocentrism

Adams, Charles; and Others, "Ethnocentrism as a Multidimensional Paradigm: Prejudice and Homophily," EDRS, 33 pp., Dec., 1981.

This paper took an in-depth look into a multi-dimensional model of ethnocentrism and described a study which tested the prediction that the multi-dimensional model would be a better predictor of communicative behaviors than a single dimensional model. 268 students from an introductory class in speech communication from a large university completed various tests. The model received limited support. Four theories of ethnocentrism were reviewed and from this they found two common elements. A review of theories of ethnocentrism were discussed. Belief congruence, racial congruence, balance models, and stereotyping/trait attribution were unified using homophily-heterophily as an underlying assumption, i.e. that individuals experience some cognitive process where they separate in-group persons from out-group persons. It was recommended that a more powerful instrument be used to get better results.

Silberstein, Sandra, "Language is Culture: Textbuilding Conventions in Oral Narrative," Annual Convention of Teachers of English to Speakers of Other Languages, Toronto, Canada, 15 pp., March 1983.

This study examined textbuilding conventions of courtship narratives told by older women of contrasting ethnic minorities. The author provided empirical evidence for, and suggested theoretical implications of the observation that all native speakers of a language did not talk the same. She looked at gender, ethnicity, and family; and how these effected the textbuilding or storytelling conventions. A single courtship narrative (told by an older Jewish woman) was examined by some listener response and was compared and contrasted with others. The author chose Chomsky's deep and surface structure linguistic theory for the basis of analysis in this study. The purpose for this was to explore the wide range of possible interpretations one situation could receive. Concluded was suggestions for interpretations of situations: Do not rely on cultural stereotypes, be sensitized to non-white cultures so that the confusion is lessened when confronted with an unfamiliar variety of English.

Wiggins, Thomas, "The Context of Culture in Education," Paper presented at a Conference of the Nigerian Research Association, 17 pp., Jan. 14, 1983.

This study dealt with educational paradigms and cultural context. Emphasis was on the notion that education must be culturally specific if it is to be culturally relevant; and culture-free educational models must be challenged. Education was discussed in a historical context after World War II as a product that the United States exported with little consideration for the systems of the nations they were trying to help. The author felt that our educational models were too general and in being so, were morally wrong and scientifically primitive. Educational systems of each country were designed and established by the political and economic philosophy of that nation and thus, cannot transcend its cultural context. The author believed that the morality of the United States which dealt with exploitation of other nations could cause cultural annihilation. It is suggested that researchers look to institutional processes of other nations to understand the course of growth in the nation and to adjust to it rather than the other way around, i.e., replace the traditional assistance/intervention model in international development with a transactional/interactive model. It was felt that our efforts in international education were biased, imperialistic and ethnocentric. A discussion of dominant paradigms in education was concluded with the idea that the methods of scientific inquiry were based on a relatively restrictive philosophical/ epistemological view of the world. Anomalies in these theories were discovered by those who tried to apply them in other cultures besides the United States (White Anglo Saxon Protestant). The recognition of this failure would bring about shifts in the paradigms and the anomalies would be recognized and the world community would be included in our outlook in education.

Cross-Cultural Comparisons and Understandings

Imamura, Anne E., "Back to Basics: The Family and the School in Japan," Issues in Education 4: 52-62, Summer, 1986.

This study compared and evaluated Japan and the United States in terms of educational and family systems. A discussion of "A Nation at Risk: The Imperative for Educational Reform" was criticized by the author because it tried to adopt Japan's educational values and goals into the American situation. Cultural differences were discussed which exposed the contradictions of purpose, for example, the Japanese mother sacrifices for a child's education and the family system provides the foundation on which the educational system is built. Both family and school are institutions. In the United States, the school is an institution but the student is individual in competition with other individuals. The study conducted was with a Japanese husband and a foreign wife; the children were educated in the Japanese system. The foreign mother was evaluated and the findings suggested that there were too many cultural differences between the Japanese and Americans to justify adopting their system of education. Americans are diverse and encourage independence whereas the Japanese system is homogenous in its goals, its school organization, curriculum structure, and examination policy. Questioning is discouraged in Japan and encouraged in the United States; these differences, concluded by the author, make it extremely dangerous to lift educational practices and policies out of context and try to adopt them to our system.

Laosa, Luis M., "School, Occupation, Culture, and Family: The Impact of Parental Schooling on the Parent-Child Relationship," Journal of Educational Psychology 74: 791-827, 1982.

This study focused on Chicano families and the impact of schooling on individuals and not on family interaction patterns. The study consisted of in-tact, endogamous relationships. The following results were discussed: schooling and social class; maternal schooling and maternal teaching behavior; culture, maternal schooling, and maternal teaching behavior; parental schooling, family interaction, and children's learning strategies; occupational careers and parental behavior; maternal employment and parent-child interaction in Chicano families; and schooling and occupational attainment. The article concluded that there was a strong connection between the amount of schooling that individuals received and how they as parents interacted with their children. Also, there was a casual relationship between schooling and parental behavior. Most importantly, parent-child interactions in homes of the more educated parents would resemble much more closely the types of interactions that the child could expect of a teacher in the classroom. This fact could be used to decreased the drop out rates of minorities by making home more like school, i.e., educate them and create similar education cultures. Inquiry was conducted in the context of issues regarding ethnic diversity, individual variability within ethnic groups and educational and occupational equity with attention to Chicano families.

Pederson, Paul, "Pictographic Metaphors as Vehicles of Symbolic Meaning Toward Cross-Cultural Understanding," Paper presented at the Conference of the International Council of Psychologists, 14 pp., 1981.

This study compared the linguistics between the American and Chinese systems of communication. The reason for the study was based on the Sapir-Whorf hypothesis, i.e., that the language we learn embodies concept structures and vocabulary which form the basis of our behavior, so that people who speak different languages experience the world differently from their own perspective. Demonstrated were examples of how these theoretical principles apply to pictographic metaphors as vehicles of symbolic meaning toward cross-cultural understanding of Chinese by non-Chinese. Four areas were concentrated on: body image, identity, nature imagery, and knowledge. The examples given by the author were hoped to be able to provide a framework for the non-Chinese speaker working among Chinese people to better understood their meaning through metaphor. It was concluded that the existing classification systems for describing the use of metaphor in the Western world was not effective enough for describing pictographic metaphors, as in the Chinese language. But the main point was that we could better understand the Chinese if we understand the metaphors of the abstract concepts in Chinese characters in their written and symbolic language.

Cultural Awareness

Mills, Johnnie Ruth, and Simpson, Neal, "Cross-Cultural Conflict in Higher Education," NADE Research Report, Number 4, National Association for Developmental Education, 85 pp., 1986.

This study was based on research gathered by the Cross-Cultural Project in Higher Education. It highlighted previous research, expert opinions, and practical experiences. The study sought to increase awareness of the influences of culture on teachers and their students. Seventy-three institutions from thirty-five states were selected (a random sample was not attempted). There were 516 problem descriptions collected from 314 students and the 307 descriptions collected from 103 educators. The questions involved how a teacher's culture could affect the way they teach and evaluate culturally diverse students. Two assumptions were made: multiculturalism of most college and university campuses were beginning to and did reflect the makeup of American society, and the institutions of higher education were only as effective at educating any student as their educators were emotionally and professionally successful. Much of the discussion dealt with: the culture conflict problem, educators' participation and communication, cultural adaption and accommodation, and recommendations for change. These included an aggressive research program and ideas for developmental educators. Acceptance and awareness were stressed as starters for better communication between culturally diverse people.

Salazar, Jose' Miguel, "On the Psychological Viability of 'Latin-Americanism'," International Social Science Journal 35: 395-308, 1983.

This study had a socio-psychological perspective. Historical and social movements were studied and related to national, cultural, or ethnic identity in Latin-Americanism. The study analyzed if an ideological manifestation of significant strength could serve as a conductor to a 'nationalistic type' of social movement. The past studies of nationalism were reviewed with emphasis on ethnocentrism and bias attitudes towards the state, or socio-geographical entity. Other reviews included socio-psychological works dealing with why individuals relate to the state in symbolic, normative, and functional ways. The study concluded that Latin-Americanism could not be considered as a 'secular religion', or a form of loyalty to the state; however, it did involve strong emotions dealing with 'myths of descent' and linguistic and cultural homogeneity.

CHAPTER III

SUMMARY

According to Collier, Summers and Mark, college courses which provided multicultural experiential workshops for pre-service teachers, could increase their understanding of the nature of culture and the process of communication in the classrooms. Defoe found through ethnographic interviews, ESL teachers acknowledged the implicit nature of culture and language to a far greater degree than was shown in most ESL learning theories and materials. Mahan and Lacefield asserted that teachers who participated in multicultural teacher preparation programs were at a clear advantage when seeking jobs in the educational market. In another study, Mahan concluded that teachers who chose to enter into a multicultural setting were more adventurous, took more risks, and described themselves as more virtuous than others who did not choose the same unconventional path. In the field of educating counselors in cross-cultural awareness, it was concluded by Paradis that counselors as well as patients should be aware of their cultural beliefs, values, and biases in order for a truly cross-cultural experience in communication to occur.

Christensen and Hammer found no significant differences with cross-cultural training in counselor and teacher preparation programs. Both studies questioned training methods. Limitations under teacher preparation also included a study by Cummings and Bridges. They studied the manifest and latent functions of

teacher training multicultural programs and curriculum. They concluded that much had been promised in rhetoric but little had been implemented in reality. Yao reported that the impact of multicultural education could not be done overnight and would not be significant if they were merely required to attend either short training sessions or a semester long course. Manifest and latent functions of values were discussed in connection with Yao's conclusions. This will be further expanded on in the next section.

Advantages to cross-cultural training for teachers was concluded by Smith and Denton when they discovered that stereotypical attitudes could lead to lower expectancy from culturally and linguistically diverse students. Wilson's study on returned Peace Corp volunteers supported the rationale for including cross-cultural experiences in pre-service and in-service education for social studies teachers.

In the area of studies on culturally diverse students and multicultural programs, Deyhle explored the perceptions of testing in an American system on Navajo and Anglo children. It was concluded that a high drop out rate for Navajos was due to the incongruency between Navajo culture and American educational values and beliefs. Freudlich researched Puerto Rican and non-Puerto Rican attitudes through ethnic literature. She showed that cross-cultural training developed cross-cultural awareness. Glicksman, Gardner, and Smythe contended that integratively motivated students volunteered more answers, were more correct in their response,

and were more satisfied and rewarded for their participation. According to McLaughlin, Appalachian students had a high drop out rate because of linguistic barriers and culturally irrelevant material in the classroom. Schon, Hopkins, and Vojir did not receive the results they had hoped for in testing perceptions of Mexican-Americans. The special curricular study was designed to increase awareness of Mexican culture on Anglo and Mexican-American students' perceptions of Mexican-Americans. No significant change was found.

The following section dealt with curriculum issues in multicultural education in America. Chilcott explored cultural theory in analyzing the social studies curriculum in order to study interrelationships between the social studies curricula and American societal values. Hannay assessed that the hidden curriculum in social studies curricula reflected American values; highlighted was the inherent contradiction in the fair exchange, equal opportunity --constitutional democracy and the passive acceptance of a class society and the notion of the attainable "American Dream." Kitao concentrated on difficulties that Japanese had in reading English. Recommendations for changes were discussed so Americans could see the very different and difficult cognitive processes which occurred in translating. American ethnocentrism in this area was seen as a barrier for common shared experiences. American texts have not made the translation process easier; recommendations were made to be aware of this. Winfield's study concluded that culturally familiar material could increase fluency by making the

cognitive process less difficult.

In the area of administration and multicultural education, Beckum assessed that the organization of a school for instruction and classroom management directly influenced moral socialization. In a very interesting article, Conway presented six rites and rituals which were associated with the effectiveness of schools. Through these rites one could identify and predict future functioning and behaviors.

The final section of the research included anthropology related issues in education. Adams claimed that ethnocentrism was not easily explained as just stereotyping; and told the limitations of stereotyping as an explanation of ethnocentrism using homophily-heterophily and prejudice in a multi-dimensional construct. Silberstein said language was culture and not to rely on cultural stereotypes in interpreting situations involving non-native speakers. Wiggins insisted that the material in education must be culturally relevant; he challenged culture-free educational models ("A Nation at Risk" 1983).

Imamura insisted that cross-cultural comparisons between Japan and the U.S. must be carefully examined before the U.S. adopted educational practices from the Japanese. The Japanese family and educational systems were institutions which worked together whereas U.S. family and educational systems were many times independently run. Cultural philosophies were different: homogenous versus heterogeneous. Laosa also found a connection between family and quality of education. He asserted that there

was a strong connection between the amount of schooling that individuals received and how they as parents interacted with their children. The causal relationship led to the conclusion that home and school culture should be similar if education is to be "successful." Pederson concluded that the language we learned embodied concept structures and vocabulary which formed the basis of our behavior; people who spoke different languages experienced the world differently.

Issues in cultural awareness overlap in many fields and this last section was included to emphasize certain points that was felt needed to be highlighted. Mills asserted that culture cannot be separated from education. Finally, Salazar insisted that ideological manifestations were not so much ethnocentrism and bias towards the state, but belonged to emotionally based reasons of 'myths of descent', linguistics, and cultural homogeneity.

CONCLUSIONS

I have demonstrated the argument of contradiction between goals set forth by American doctrine in the 1970's and 1980's and made the assertion that multicultural education programs were a necessary component in order to meet the goals set forth by the report "A Nation at Risk" in 1983. However, many budget cuts had been made and some research downgraded the effectiveness of such programs in the 1980's that went into effect during the 1970's. There was, in reality, just as many studies to support multicultural programs in American systems of education; they worked in increasing awareness, decreasing ethnocentrism, and creating a more global awareness. It was seen, however, that the nature of change in an existing organizational structure was a resistant entity; adjustments and implementations of programs in education would take longer periods of time than some originally thought.

We could learn from individuals who had been immersed in a different culture and had participated in successful workshops training and teaching programs. The NCATE in 1977 set forth criteria which could still be used today in preparing educational programs for culturally diverse populations.

Foreign and subcultural groups faced learning difficulties in present curricular programs because the material had no significant value or familiarity with which they could apply to their cognitive structure. Therefore, multicultural educational materials would be perceived as meaningful and valuable to learn if they could be applied in the existing cognitive structures as to how they perceived the world around them; this process could

promote better understanding among and between groups therefore creating homogeneity. However, if multicultural education programs are continued to be inadequately funded, school teachers will lack the knowledge and sensitivity toward other cultures and will not be prepared to meet the challenge of the multicultural classroom.

If the United States is not ready to make the commitment, then what are we really saying to minority cultures? If multicultural materials are the first step in promoting the goals of homogeneity, then we cannot afford to cut cultural programs if we are to truly make this a global nation.

More in-depth and long term studies need to be done on the enculturation/acculturation process and we as a nation need to reassess our goals to better fit our culture's values and beliefs. This would force us to answer some of the questions asked in this paper and see if our goals are at all realistic or indeed possible.

GLOSSARY

Acculturation -- The transfer of culture from one ethnic group to another.

Culture -- "A set of rules or standards shared by members of a society that when acted upon by the members, produce behavior that falls within a range the members consider proper and acceptable," (Haviland 1981:29).

Cultural Anthropology -- The branch of anthropology that focuses on the patterns of life of a society.

Cultural Pluralism -- A social process which involves more than one culture existing in a given society; social and political interaction with the same society of people with different ways of living and thinking.

Dominant Group -- The group in a culture which controls must social, economic, and political power-making decisions.

Enculturation -- "The process by which a society's culture is transmitted from one generation to the next," (Haviland 1981: 131).

Ethnicity -- Belonging to a group; one's cultural identity in relation to other groups of people.

Ethnocentrism -- "The belief that one's own culture is superior in every way to all others," (Haviland 1981:47).

Ethnography -- The systematic description of a culture based on first hand experience.

Functionalism -- Bronislaw Malinowski outlined three fundamental levels of needs which he claimed had to be resolved by all cultures: biological needs, instrumental needs, and integrative needs. He emphasized the interrelationships within cultures and the way cultures function to fill the needs of who live by their rules.

Integration -- "The tendency for all aspects of a culture to function as an interrelated whole," (Haviland 1981:33).

Linguistics -- The modern scientific study of language.

Manifest and Latent Functions -- Social rituals and rites and the social utility of a practice, i.e., the hidden agenda.

Multicultural Education -- Educational programs for a pluralistic culture which interrelates curriculum, school goals and goals of the community.

Society -- "A group of people who occupy a specific locality and who share the same cultural traditions," (Haviland 1981:29).

Stratified Society -- "A class-structured society in which all members do not share equally in the basic resources that support life or in influence or prestige," (Haviland 1981:269).

Structuralism -- Levi-Strauss defined culture as the surface representation of underlying mental structures that have been affected by a group's physical and social environment, as well as its history. Thus, cultures may vary considerably from one another, even though the structure of human thought processes responsible for them is the same everywhere, (Haviland 1981:207).

Structural-Functionalism -- A.R. Radcliffe-Brown maintained that each custom and belief of a society has a specific function that serves to perpetuate the structure of that society.

Teacher Effectiveness -- The ability of a teacher to combine all elements of the classroom environment and create a comfortable place to receive learning material and digest it; the ability of a teacher to convey messages and information to the students so learning can take place.

BIBLIOGRAPHY

- Adams, Charles, and Others. "Ethnocentrism as a Multidimensional Paradigm: Prejudice and Homophily." EDRS. (1981): 33pp. ERIC. Dec. 1981, record no. ED 215 914. [17,25]
- Amodeo, Luisa B., and Edelson, Roz. "Effects of a Multicultural Awareness Course on Teachers of Ethnically Different Students." a paper presented for the Rocky Mountain Educational Research Association. Las Cruces, NM. Oct 15-17, 1980. [2]
- Beckum, Leonard C., and Others. "Multi-Ethnic School Environments Project. Final Report." Far West Lab for Educational Research and Development. Berkeley, CA. National Institution of Education (ED). Washington, D.C. 145pp. 1982. [2,16,24]
- Chilcott, John H. "A Cultural Interpretation of a Social Studies Curriculum." a paper presented at the Rocky Mountain Regional Conference of Social Studies Education. Phenix, AZ. 7pp. April 2-5, 1986. [1,13,24]
- Christensen, Carole Pigler. "Effects of Cross-Cultural Training on Helper Response." Counselor-Education and Supervision 23 (June, 1982): 311-20. [1,18,22]
- Coller, Richard W., and John Mark Summers. "Cross-Cultural Training in the Community college curriculum," a paper presented at the Conference of the National Association for Asian and Pacific American Education. Honolulu, HI. 22pp. April 23-24, 1981. [1,5,22]
- Conway, James A. "Using Rites to Change the Culture of a Principals Council." a paper presented at the Annual Meeting of the American Educational Research Association. San Fransisco, CA. 23pp. April, 1986. [17,25]
- Cummings, Richard L., and Edward F. Bridges. "Multiculturalism and Teacher Education: The Rhetoric and a Reality." University of Wisconsin, Milwaukee. 23pp. ERIC. March, 1986, record no. ED 269 513. [1,2,8]
- Defoe, Tracy A. "English as a Second Language Teachers and Culture: An Interview Study of Role Perceptions." Master's Thesis. University of Columbia. 151pp. 1986. [1,5,22]
- Deyhle, Donna. "Success and Failure: A Micro-Ethnographic comparison of Navajo and Anglo Students' Perceptions of Testing." Curriculum Inquiry 16 (1986): 365-389. [11,23]
- Freundlich, Joyce. "Evaluating Ethnic Literature from a Cross-Cultural Perspective: Implications for the Bilingual Classroom." a paper presented at the Annual International Bilingual Educational Conference. Boston, MA. 30pp. May, 1981. [11,23]
- Glikzman, L., R.C. Gardner, and P.C. Smythe. "The Role of the Integrative Motive on Students' Participation in the Frence Classroom." Canadian Modern Language Review 38 (May, 1982): 625-647. [1,2,23]

- Hammer, Mutchell R. "The Effects of an International Communication Workshop on Participants' Intercultural Communication Competence: An Exploratory Study." Communication Quarterly 32 (Fall, 1984) 252-261. [1,9,22]
- Hannay, Lynne M. "Cultural Reproductions Via the Hidden Curriculum. Working Draft." a paper presented at the Annual Meeting of the American Educational Research Association. Chicago, IL. 38pp. March 31-April 4, 1985. [1,14,24]
- Haviland, William A. Cultural Anthropology. Holt, Rinehart, and Winston. New York. 1981.
- Imamura, Amme E. "Back to Basics: The family and the School in Japan." Issues in Education 4 (Summer, 1986) 52-62. [2,3,19,25]
- Kitao, Kenji, and Kathleen S. Kitao. "Difficulties Japanese Have in Reading English." Michigan State University. 35pp. ERIC. 1986, record no. ED 278 214. [14,24]
- Laosa, Luis M. "School, Occupation, Culture, and Family: The impact of Parental Schooling on the Parent-Child Relationship." Journal of Educational Psychology 74 (1982): 791-827. [2,19]
- Mahan, James, A. "Reasons Reported by Preservice Teachers for Choosing or Rejecting Multicultural Field Placements." Teacher Educator 15 (Spring, 1981) 24-31. [1,7,22]
- Mahan, James A. and Warren E. Lacefield. "Employability and Multi-Cultural Teacher Preparation." Educational Research Quarterly 7 (Spring, 1982) 15-20. [1,6,22]
- McLaughlin, Diana, Chiarky. "Some Relationships Between Appalachian Language and Culture and High School Drop-Out Rates As Found In Two West Virginia Counties." Master's Thesis. University of Texas at Arlington. 95pp. Dec., 1984. [2,12,23]
- Mills, Johnnie Ruth, and Neal Simpson. "Cross-Cultural Conflict in Higher Education." report. National Association for Developmental Education. no. 4. 85pp. 1986. [20,26]
- Murphy, Robert F. Cultural and Social Anthropology. Prentice-Hall, Inc. Englewood Cliffs, New Jersey. 1986.
- National Commission on Excellence in education. A Nation at Risk. U.S. Government Printing Office, Washington, D.C. 1983.
- Natioanl Council for Accreditation of Teacher Education. "Standards for Accreditation of Teacher Education." 1750 Pennsylvania Avenue, N.W., Suite 411, Washington, D.C., 1977.
- Paradis, Francoise E. "Themes in the Training of Culturally Effective Psychotherapists." Counselor Education and Supervision 21 (December 1981) 136-51. [1,7,22]
- Pedersen, Paul. "Pictographic Metaphors as Vehicles of symbolic Meaning Toward Cross-Cultural Understanding." a paper presented at the Conference of the International Council of Psychologists. 14pp. 1981. [20,26]
- Salazar, Jose Muguel. "On the Psychological Viability of 'Latin-Americanism'." International Social Science Journal 35 (1983) 295-308. [21,26]

- Schon, Isabel, Kenneth D. Hopkins, and Carol Vojir. "The Effects of Special Curricular Study of Mexican Culture on Anglo and Mexican-American Students' Perceptions of Mexican-Americans." Journal of Experimental Education 50 (Summer, 1982) 215-218. [13,24]
- Silberstein, Sandra. "Language is Culture: Textbuilding Conventions in Oral Narrative." Annual Convention of Teachers on English to Speakers of Other Languages. Toronto, Canada. 15pp. March 1983. [18,25]
- Smith, Ranene P., and Jon J. Denton. "The Effects of Dialect, Ethnicity, and An Orientation to Sociolinguistics On the Perceptions of Teaching Candidates." Educational Research Quarterly 5 (Spring 1980): 70-79. [1,10,23]
- United States Declaration of Independence. Independence Hall, Philadelphia. July 4, 1776.
- Wiggins, Thomas. "The Context of Culture in Education." a paper presented at a Conference of the Nigerian Research Association. 17pp. Jan. 14, 1983. [1,2,18,25]
- Wilson, Angene H. "Returned Peace Corp volunteers Who Teach Social Studies." Social Studies 77 (May-June, 1986) 100-106. [1,10,23]
- Winfield, Fairlee E., and Paula Barnes-Felifeli. "The Effects of Familiar and Unfamiliar Cultural Context on Foreign Language Composition." Modern Language Journal 66 (Winter, 1982) 373-378. [15,24]
- Yau, Esther Lee. "Implementation of Multicultural Education in Texas Public Schools." a paper presented at the Annual Meeting of the American Educational Research Association, 169th. Chicago, IL. 24pp. March 31-April 4, 1985. [1,2,9,22]